

# LATTER DAY SAINTS

# SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 1.

CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 16, 1899.

No. 42.

## THE CALF PATH.

One day through the primeval wood  
A calf walked home as good calves should;  
But made a trail all bent askew,  
A crooked trail, as all calves do.  
Since then 200 years have fled,  
And, I infer, the calf is dead.  
But still he left behind his trail,  
And hereby hangs a mortal tale.  
The trail was taken up next day  
By a lone dog that passed that way,  
And then a wise bell wether sheep  
Pursued the trail o'er vale and steep,  
And drew the flock behind him, too,  
As good bell wethers always do.  
And from that day, o'er hill and glade,  
Through those old woods a path was made,  
And many men wound in and out,  
And dodged, and turned and bent about,  
And uttered words of righteous wrath,  
Because 'twas such a crooked path;  
But still they followed—do not laugh—  
The first migration of that calf.  
And through this winding woodway stalked  
Because he wobbled when he walked.  
This forest path became a lane,  
That bent and turned and turned again;  
This crooked lane became a road,  
Where many a poor horse with his load  
Toiled on beneath the burning sun,  
And traveled some three miles in one,  
And thus a century and a half  
They trod the footsteps of that calf.  
The years passed on in swift fleet,  
The road became a village street,  
And this, before men were aware,  
A city's crowded thoroughfare.  
And soon the central street was this  
Of a renowned metropolis.  
And men two centuries and a half  
Trod in the footsteps of that calf;  
Each day a hundred thousand rout  
Followed the zigzag calf about;  
And o'er his crooked journey went  
The traffic of a continent.  
A hundred thousand men were led  
By one calf near three centuries dead.  
—Fact and Fiction.

## History of the Southern States Mission

(Continued from page 322.)

The month of April, 1889, was an exciting one in Georgia and Arkansas. Elders were confronted by mobs and forced to leave. In Arkansas the experience was a trying one, and the humility of the Elders saved their lives from the hands of the angry mob.

May opened with a bright prospect. Considerable congressional and other literature was distributed among the people, and very good results were realized. On investigation it was found that Man-away was giving untrue reports regarding his search for Elder Richards, so Elder John Morgan and James Tillman began a search. There was so much prejudice they deemed it very unwise to

reveal their real identity. Brother Morgan was called to go home and Brother Tillman continued his search. Going as a repairer of stoves, he was able to go anywhere he desired without being suspected.

In Mississippi Elders Brinkerhoff and Allen were overtaken by a mob and forced to go into the woods, where they were partially stripped of their clothes and whipped. The mob was afraid assistance would be given the Elders, so fled sooner than they would have done otherwise. The wounds were very sore and painful, but the result was not serious. Shortly after this occurrence another exciting event took place in an adjoining field. The president of the con-



ELDER ALMA P. RICHARDS.

ference was visiting the two traveling Elders and took one of them with him into an adjoining county. It was thought that everything was quiet, so Elder Brinkerhoff was left alone. One night a mob came to the house and demanded the Mormon preachers to come out. Marshall Berry, the host, took down his gun and walked out to meet the armed mob, and when he refused to "throw up his hands" a shot was fired from behind, hitting him in the back. Several shots were exchanged and thirteen were fired by the mob, the first only, taking effect. The crowd withdrew to reload, but noticing the unflinching determination of Mr. Berry to defend the occupants of

his house they did not return. A doctor was called, and on examination it was found that sixty shot were in his back as a result of the first firing.

In North Carolina and other fields some violence was indulged in, but the Elders were not seriously injured. On the 22d of the month President Spry accompanied forty-five Saints west. The journey was a pleasant one and the destination was reached in safety.

Near the close of the month word was received that Brother Tillman had found the body of Elder Richards. Until the 27th he had remained near Meridian, but on that date concluded to move further out into the country along the supposed track of the missing Elder. He remained one night with Mr. M. Pigford, six miles from Meridian, and learned that a man had been killed two miles away by a passing train during the summer. Following this clew he visited Squire J. W. Beerman, of Toomsuwa, and learned that the account given by Mr. Pigford was true. The photo which Brother Tillman had was recognized by the coroner, five of the jury and others, as being that of the man supposed to have been killed by the train. The body was taken to Toomsuwa by the railroad men and buried there.

Brother Richards had been laboring alone for some time, awaiting the arrival of a companion. At the time of his death he was visiting the Saints of Sumpter county, Alabama, and Jasper county, Mississippi. Near the close of July he left the former county, and was en route to the home of Brother Odom, when he met his sad death. The course he traveled could be easily determined until he reached Meridian, but here all traces of him were lost.

As to the cause of his death nothing was definite. On Aug. 2d a freight train broke in two near where the body was found, and some supposed he stepped on the track when the first division had passed and was caught by the detached portion. The most plausible theory is that he was killed for his money and the body laid on the track to avert suspicion. To substantiate this claim his watch, valise, umbrella, coat and vest were missing. Few thought the dastardly work was done by a mob, as no trace of the missing articles could be found.



As soon as the body was found Brother Tillman returned to Meridian and telegraphed for Elder Morgan. A metallic casket was secured and shipped to Toomsuaba. The grave was opened and the box containing the body brought to the surface. Though in an advanced state of decomposition, the body was readily identified by the underclothing.

The remains were at once conducted home to Morgan, Utah, and interred in the cemetery among the Saints. Alma P. Richards was born March 7th, 1858, at Riverdale, Weber county, Utah, and was the only son of John T. and Martha P. Richards. In speaking of his disposition, the father said: "No matter where Alma was, nor what he was doing, his home duties were never neglected." The funeral service was attended by one of the largest gatherings ever assembled in that county.

The following is an account of the finding of Elder Richards, written for the Deseret News by Elder John Morgan:

"It was decided that John Morgan, accompanied by Brother James Tillman, of Chattanooga, Tennessee, should go to Meridian and see what could be done. On Monday, May 6th, we met and registered at the St. Charles hotel, Meridian. Elder Morgan under the assumed name of James Hirsch. After consulting together we secured a room and went systematically to work; visited the section of country along Elder Richards' supposed route of travel after leaving Meridian, and carefully searched every suspicious nook and corner. In hopes of finding some evidence of his murder. The county coroner, Mr. Simpson, was visited, and from him it was learned that no unidentified body had been buried in the county during the past year. The records of the chancery court were searched, thinking it possible that he might have lost his mind and been assigned to an asylum. The asylum was also visited and the different wards inspected, but all to no purpose. The negro porter Blank was hunted up, and carefully questioned, but adhered strictly to his previous statement. Mr. Hugh Wilson, now chief of police, was visited and a statement made to him of the object of our visit. In all these labors great difficulty was experienced from the fact that it was deemed unwise for our identity to be established.

"After six days of incessant labor, Elder Morgan left for home, leaving Brother Tillman and Mr. Wilson to prosecute the search. Brother Tillman follows the business of mending stoves, and could readily gain access to any place he desired, while his occupation would divert suspicion as to the real object he had in view. During the two weeks following he was busily engaged in the prosecution of his trade, and quietly working for any information obtainable. On Monday, May 27, he left Meridian, following the supposed track of Brother Richards' journey, stayed that night with Mr. M. Pigford, of Russell Station, on the A. G. S. railway. On the morning of the 28th he learned from his host that a man had been killed two miles up the road during the past summer by a passing train. Following this clue he called on Esquire J. W. Deerman, of Toomsuaba, and learned from him that such an accident had occurred, and that he sat as coroner at the inquest. He readily recognized the photograph of Brother Richards as the man killed, as did also five of the jury of inquest, and others who had seen the mangled remains of the dead man.

Brother Tillman returned to Meridian that evening, and wired Elder Morgan to La Jara, Colorado, who immediately left for Meridian, arriving on the evening of June 2d. On the morning of the 3d a casket was shipped to Toomsuaba Station, twelve miles distant, accompanied by Undertaker A. B. Waggoner, I. F. Etheredge, Brother Tillman and myself. The grave was opened and the box containing the body brought to the surface, the lid removed and the body identified, which was readily accomplished through the character of the underclothing. The body was in an advanced state of decomposition, but we succeeded in transferring it to the casket and enclosing it hermetically sealed. A few trinkets had been reserved by the coroner, which were obtained.

"As to the cause of his death nothing could be definitely settled. On the 2d of August, 1888, a freight train broke in two near where he was found, and one theory is that when the front end of the train passed him stepped on the track, not ob-

serving the detached portion of the train, and was caught by it. A section hand reports having seen his hat lying on the bumper of a car.

"Another theory is that he was murdered for his money and his body placed on the track, in support of which we failed to find his watch, valise, money, coat and umbrella, all of which are missing.

"From our investigations we are satisfied that his death was not the work of a mob, but, owing to our failure to find the missing articles, we are led to believe that it was the work of brutal hands for the sake of plunder, and that his body was intentionally placed on the track to cover up the deed. The hour of his death could not have been later than 7 a.m., and the place an isolated section of the country, eight miles east of Meridian and four miles west of Toomsuaba, in Landerdale county, Mississippi. In any event a faithful servant of God has lost his life, while in the active prosecution of his duties as a minister of peace and salvation to the nations of the earth, and in history his name will stand recorded as one who gave his all for the cause he loved, and the establishment of the Kingdom of God on the earth.

"To Messrs. Hugh Wilson, A. B. Waggoner, J. F. Etheredge and Esquire J. W. Deerman, in particular, and the citizens of Toomsuaba in general, we feel under many obligations for courtesies extended. To the first three we were known in our arduous character, but this made no difference to them, as it might possibly have made to the unthinking crowd.

"We feel gratified for the protection of Divine Providence that has been over us, and enabled us to be instruments in returning the remains of Elder Richards to his loved ones and to a burial in the midst of the Saints, leaving to the Great Judge of all the solution of the mystery as to the manner of his death, knowing full well that he will inherit a crown of righteousness, having fought the good fight and proven faithful to the end.

"To his stricken wife, fatherless children and aged parents, the sympathies of the Saints will go out unstinted with prayers for their welfare and protection.

Brother James Tillman has worked earnestly and with excellent judgment, to discover the body of Elder Richards, and never wearied in his efforts, until in the lonely graveyard of Toomsuaba the mystery was solved.

(To be Continued.)

### A Case of Healing.

BY W. S. DAVIDSON.

Written for The Southern Star.

On March 22d, two elders met in the field and we had an extensive talk on the principles of the Gospel, before separating they left me a little booklet for me to read. I read it carefully and liked it very much, finding all the passages quoted correctly. When I read the sixteenth chapter of Mark I was very much impressed with the blessings promised those who believed and to find that there were some who said these blessings would be enjoyed today by those who believe.

Shortly after the baptism of myself and family, my daughter was taken down with the chills and fever. We asked the Elders to administer to her and in a short time after hands had been taken from her head she arose and ate supper and in a short time the fever was entirely gone. This month she had another severe attack of fever; again the Elders administered to her and the same beneficial results followed. On the 20th of last month my wife was afflicted with a cramp and no sooner was she administered to, than the pain entirely left her.

We are all the Saints living in Pickens county and there is a very bitter hatred against the Elders here, but we know this is the church of Jesus Christ and expect his words to be fulfilled when he said, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved."

I thank God, that, if I am gifted with little of the spirit which is able to raise mortals to the skies, I have yet none, as I trust, of that other spirit, which would drag angels down.—Daniel Webster.

### "MORMON" FAITH.

BY ELDER BEN. E. RICH.

The following interview was published in the Atlanta Constitution, March 26, 1899. The pleasing style here used and the success that has resulted from the two former efforts of the author, brings No. 3 before the public with a hopeful future. It will soon appear in tract form as it occurs in the current issue of The Star, and will be on sale for 60 cents per hundred, postpaid.—Ed.

The Mormon conference held in Atlanta during the past week was fairly well attended, and the elders were assigned to their new fields of labor, and have left the city in pairs. It is the policy of the Mormon church to send their elders out two by two, traveling without purse or script; they receive no remuneration, so far as earthly reward is concerned, for the labors performed in the missionary field. They are called from the farm, from the store and other avocations of life to go to the various parts of the earth and proclaim the gospel as they understand it; remaining from two to three years, or until they are honorably released to return to their homes.

Elder Ben E. Rich is president of the Southern States mission, and has charge of the elders traveling in the states of Virginia, Tennessee, Kentucky, Alabama, Louisiana, Mississippi, Florida, South Carolina, North Carolina and Georgia. He was present at the conference just closed, and gave The Constitution the following interview concerning the doctrines of Mormon faith. We present the same to our readers, as Mormonism from a Mormon standpoint:

Reporter—"Mr.—Mr. Rich, I understand you are an elder in the Mormon church. Why is it called by that name?"

Elder Ben E. Rich—"I am an elder in the Church of Jesus Christ of Latter Day Saints. That is the proper title, as recognized by all its members. The word 'Mormon' is taken from the book of Mormon. It is name of a prophet of God who lived on the American continent several hundred years ago, and who compiled and abridged the writings of other prophets who preceded him, and left his record, which was buried in a hill and was obtained by the Prophet Joseph Smith in this century, and translated by him through the gift and power of God."

"Oh, that I suppose is the Mormon Bible?"

"No, sir; the Mormon Bible is the same as that which is received throughout Christendom, commonly known as the King James translation. We use no other Bible. The Book of Mormon is a record of the history and revelations of God to the people who formerly inhabited the western hemisphere, while the Bible records the history and revelations given upon the eastern continent. They both run together and harmonize, being inspired with the same spirit, but they are separate and distinct, and the Book of Mormon is not called the Bible by the Latter Day Saints."

"Well, is not the Book of Mormon an addition to the Bible, and is it not in violation of the last chapter in the Bible, which says, 'If any man shall add unto these things, God shall add unto him the plagues, God shall add unto him book?' (Rev. xxii:18.)

"It is an addition to the Bible in one sense of the term, but not in the sense of the prohibition which you have cited. Man is forbidden to add to the words of the book which John the Beloved wrote by divine command, and is called the Apocalypse, or Book of Revelation.



Compilers place that book last in the canon of scriptures, but scholars state that the epistles of John were written later than the Revelation. Be that as it may, John himself must have proclaimed further revelation after writing the book, for he was told while in the vision, "Thou must prophecy again before many peoples and nations and tongues and kings." (Rev. x, 11.) There is no contradiction in this, because God, through His servants, or in any way he pleases, may reveal His will, give commandments and manifest light and truth. It is irrational to think that God sealed up His own lips when he merely forbade man to add to what He reveals. That is a standing commandment, as it was embodied in the Mosaic law. 'Ye shall not add unto the word which I command you, neither shall yet diminish aught from it.' (Deut. iv, 2.) The common rendering of the words in the Book of Revelation when applied to the law given thousands of years before, would make all the prophets and apostles and Jesus Christ himself transgressors of the commandment. It simply means that when God reveals anything, man shall not add to or take from that which He communicates."

"But, seeing that we have the word of God, the Bible, and Christian churches teaching what is in the Bible, what need is there of another church and another revelation?"

"The very fact that there are so many conflicting churches, all professing to found their opposing creeds upon the Bible, is evidence of itself that something more is needed, to set mankind right on the doctrine of Christ and make the word of God plain to the common understanding. No two churches or religious organizations understand the scriptures alike. Even preachers of the same denomination disagree as to the meaning of certain passages, and Christendom, so-called, is therefore a very Babel of confusion. 'God is not the author of confusion.' " (I. Cor., xiv, 33.)

"But, do you mean to say that the Book of Mormon will set these matters right and clear up all that is obscure in the Bible?"

"No, we do not make any such claim as that. The Book of Mormon merely discloses what was taught on this land centuries ago by divine commandment and revelation, as the Bible relates what was taught ages ago in Palestine, except that the Book of Mormon is very much plainer and couched in much simpler language. But it is valuable as casting light on the Jewish scriptures and in being the record of God's dealings with a large portion of the human family, who could not be reached by the prophets and apostles who administered on the eastern hemisphere. It gives an account of a visit made by Jesus Christ after His resurrection to the people on this land, and the establishment among them of His church, organized on the same pattern as the church in Palestine, with the same doctrines, ordinances, gifts and blessings. All this being much more definite than it is in the Jewish scriptures, the Book of Mormon is therefore a great aid to the understanding of Christian truth. But we do not depend upon any book for the gospel which we preach or the order of the church to which we belong."

"Do you not, then, take your doctrines, authority and church discipline from either the Book of Mormon, or the Bible, or both?"

"No, sir. Everything in our church organization, its principles, ordinances, au-

thority and administrations, has been revealed directly from heaven in the nineteenth century. We refer to the Bible and the Book of Mormon to show that our church and all pertaining to it are exactly similar to what Christ set up and organized when he was on earth in both hemispheres, and that 'He is the same yesterday, today and forever.' "

"How is your church organized, and wherein does it differ from other Christian churches?"

"It is actually and really the church of Jesus Christ, because it is organized under Christ's direct supervision and commandment. He having revealed Himself to Joseph Smith, the prophet, and having continued to communicate the will of the Father by revelation down to the present time. The church is composed of persons, who, having come to the years of accountability, have been led to believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit; have repented of their sins and have been baptized or buried in water by immersion for the remission of sins, and have received the gift of the Holy Ghost by the laying on of the hands of persons divinely authorized to administer in the name of Jesus Christ. They are entitled through faith and obedience to these ordinances to the enjoyment of all the gifts, manifestations, revelations, signs, healings and other blessings which belonged to the primitive Christian church, the members of which were called saints. Those disciples of the Savior were called 'Christians' in derision by their enemies, just as the Latter Day Saints are nicknamed 'Mormons' in these times."

"But, do they really have these gifts, and were they not all done away with after the days of the apostles?"

"They do enjoy all those gifts and manifestations according to their faith and fidelity, the Lord, through His spirit dividing to every one severally as He wills. (See I Cor. xii.)

"If those gifts were done away after the days of the apostles it was because living faith had departed and a dead form had taken its place. In support of the 'done away' idea the words of Paul in I Corinthians, xiii, 8, are quoted, that is, 'Charity never faileth, but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away,' but they neglect to add verses 9 and 10, which are part of the apostle's statement. He says: 'For we know in part, and we prophecy in part but when that which is perfect is come then that which is in part shall be done away.' So then it is not until that which is perfect is come that these gifts are to be done away. To emphasize this the apostle adds, (vs: 12), 'Now I know in part, but then shall know even as also I am known.' He follows this up by saying: 'Follow after charity and desire spiritual gifts, but rather that we may prophecy.' And again he says: 'Wherefore brethren covet to prophecy and forbid not to speak with tongues' (xiv, 1, 39). That which is perfect is not yet come, unless it be perfect confusion, and instead of advancing toward the perfection of which the apostle spoke, modern Christianity has lost the gifts which he exhorted them to desire and strive after. The Church of Jesus Christ of Latter Day Saints seeks after these gifts and enjoys them, and in that respect differs from orthodox, so-called Christianity."

"Is there any difference between your church and others?"

"Yes, there is this essential difference, for one thing: The authority to preach and administer the ordinances of the gospel held by the early apostles and others has been restored and is now held by the apostles and elders and other ministers in the Church of Jesus Christ of Latter Day Saints, and that church has in it apostles, and prophets, evangelists, pastors, teachers, bishops, elders, deacons, and all the officers which we read about in the New Testament. (See I Corinthians xii, 28; Ephesians iv, 12; I Timothy iii, 1-8; Titus i, 5.)

"But did not Jesus give authority to all His ministers when He said, 'Go ye into the world and preach the gospel to every creature?'"

"If you will read the chapter from which you quote, you will see that this authority given by the Savior was only to the eleven apostles—one of the twelve having betrayed Him—whom he had called and ordained for the work of the ministry and whom he afterwards endowed with power from on high. They had authority when so directed by the Holy Ghost to ordain others to assist them in the work of the ministry, but, as commanded in Hebrews v, 5, 'No man taketh this honor unto himself, but he that is called of God as was Aaron.' It is only by revelation and commandment of God that men are authorized to administer to His name. Modern ministers repudiate the doctrine of immediate revelation and declare that there has been no divine communication by revelation since John received his vision on the island of Patmos. They, therefore, cut themselves off from divine authority and proclaim themselves man-made ministers, teaching by their own learning and destitute of that divine inspiration which is essential to an authorized minister of Christ. In this you will see a wide difference between the organization and authority of the 'Mormon' church and the churches of discordant Christendom."

"You say that the authority of the apostleship and ministry has been restored. That implies that it had been lost or taken away?"

## Releases and Appointments.

### Releases.

John Peterson, South Kentucky.  
D. A. Affleck, Northern Kentucky.  
George D. Morrill, Eastern Kentucky.  
David H. Smith, Kentucky.  
D. P. Burt, Northern Kentucky.  
D. R. Morgan, Mississippi.

### Transfers.

Stanley A. Hanks, Northern Kentucky to Ohio.

Joseph M. Holt, Kentucky to Northern States Mission.

J. W. Freestone, North Kentucky to Northern States Mission.

W. M. Holyoak, East Kentucky to Northern States Mission.

A. S. Parsons, Middle Tennessee to Northern States Mission.

A. M. Olson, North Kentucky to Northern States Mission.

Francis Wilson, East Tennessee to Northern States Mission.

H. M. Godfrey, East Kentucky to Northern States Mission.

S. O. White, East Tennessee to Northern States Mission.

Conscience—"No ear can hear, no tongue can tell, The tortures of that inward hell."

People show their nature in no better way than by what they think laughable.





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SATURDAY, SEPTEMBER 16, 1899.

## ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The price lists sent Elders a short time are subject to change.

An agreeable truth may lie at the bottom of a well, but a disagreeable one always comes to the surface.

Indulging in dangerous pleasures is like licking honey from a knife and cutting your tongue with the edge.

At the conferences held last summer, President Rich requested the Elders to send to this office an account of mobbings and instances where they were bitterly opposed by those considered to be the spiritual heads among the people. Be more prompt in the future about sending in these reports as we desire to keep a record of them and may at some time publish a "mob hook."

## THE MORMON CREED.

FROM no sentence can more truths be drawn than from the expression of President Brigham Young, "Mind Your Own Business." So applicable was it to the people over whom he was presiding that it has become known almost universally as the "Mormon Creed." At the time this expression was first used it was when the people were being watched and criticised very severely. They had been driven from the bounds of civilization into a dreary desert and were dependent upon the Lord for the necessities of life. They were there not as a political organization, but as a Church, and their duty was to their God. The Church was built upon an equality of its members, and the duty of each one was to build up rather than tear down; it was of necessity therefore that each member should follow the creed, "Mind Your Own Business." As a result of this teaching the people have grown and prospered and become a mighty people. When President Smith was asked how he was able to govern such a large body of people, he said: "I teach them correct principles and they govern themselves." With propriety this adage could be applied to the individual efforts of Elders laboring in the field. We are sent out here to preach the Gospel of Christ in its purity, not to cause strife or contend with people because of their religious belief.

While addressing Elders in the Kirtland Temple the Prophet Joseph said: "The Elders should go forth \* \* \* in all meekness, in sobriety, and preach Jesus Christ and Him crucified; not to contend with others on account of their faith, or systems of religion, but pursue a steady course. This I delivered by way of commandment; and all who observe it not, will pull down persecution upon their heads, while those who do shall always be filled with the Holy Ghost; this I pronounced as a prophesy, and sealed with hosaunah and Amen." These remarks were made especially to Elders, those holding the priesthood of God, who were receiving instructions just before leaving to go to the nations of the earth. What does this mean? It means that those Elders who will go with all humility and meekness, preaching the Gospel of faith in God, repentance, baptism for the remission of sins, and the Holy Ghost by the laying on of hands; who will be zealous in advocating these principles to all those who desire to hear, and do not attempt to tear down the religious belief the people already have; if they will evade heated discussions, they will not bring down persecution upon their heads and "shall always be filled with the Holy Ghost."

At one time an Elder entered a neighborhood and because the people did not open their school houses and homes to him began reproving them for their hard-heartedness. The next thing we heard from the Elder was that he had been overtaken by an angry mob and whipped, and ordered to leave the neighborhood.

Brethren, don't think that when you are so unwise as to condemn people, and instead of showing them the superiority of the Church of Jesus Christ over the man-made systems of today, not inviting them with the spirit of charity to come and partake of the blessings which you enjoy, don't think if people turn on you when you have obliterated every ray of hope, without replacing it with the beauties of the Gospel of Christ, that they are an ungodly set and are per-

secuting you for the Gospel's sake. It is more than advice to us that we "mind our own business;" it is the command of God through the Prophets Joseph Smith and Brigham Young. What is our business? To preach Jesus Christ and Him crucified, and cease contending with people on account of their religious belief.

The people of the south are a good people. They are kind and open-hearted. They are a people who will make sacrifices to entertain the Elders and others under the shades of their roof, and it is their policy to compete with each other to see who can treat their company best. They have protected many of us from the inclemency of the weather and the hands of mobs whose jealousy we have incurred by our unwise actions; it becomes our solemn duty to repay them for their kindness by leading them into the Gospel light that they might enjoy the blessedness of eternal life.

The conferences President Lyman has visited have been warned to be charitable and kind, and not tread on the rights the people hold sacred.

## MOBBING ELDERS.

From Provo Enquirer.

To the Editor—I have often remarked the notable absence of consistency in the human organism. Even in the absence of divine revelation we would be led to suppose that all mankind were originally of one common origin; and still more with the added light of the revealed word of God must we conclude that all the nations and peoples of the earth are of one common family, however much we may dislike to acknowledge the relationship. With these palpable facts in view and taking cognizance of the acts of man exhibiting his animal nature, we might almost be constrained to favor the belief in the Darwinian theory that he evolved from the lower orders of animal creation and still retained in his nature some of his prehistoric origin. It is well for us that Divine light has been given to man from time to time which as taught him the causes that have produced conditions which otherwise would be inexplicable.

In the beginning of creation the Creator said that all was good, but evil came also that the contrast might be apparent an man fully develop in all that would make him wise and capable of supreme happiness evolved from contact with the opposite.

Aside from this view of the case, there is no reason why mankind could not live in complete harmony and be able to fill the injunction of the Savior "to love each other," or even to love our enemies if it were possible that we had enemies. For why should we feel any hatred for intelligent human beings, when we realize that we are the offspring of one common parent and perhaps all came from the spirit world as equals so far as keeping our first estate and with equal chances for attaining to excellence in the future.

The Son of God came with a mission of peace to overcome the power of evil, and many millions of people profess to be his followers and imitators of his example and to practice his precepts. What a blessed condition if they really did what they profess to do? If this was the case, would men professing to be preachers of righteousness and followers of Jesus seek to prosecute others because of religious differences? Would they encourage and instigate mob violence, for no other cause than a differ-



ence of opinion? How is it possible for us to reconcile the disposition to do bodily injury and perhaps kill, with true Christianity? Let us imagine, for instance, an assembly of Christian men of fifty or one hundred in number gathered together thoroughly armed with pistols and shot guns, marching stealthily and surrounding the dwelling of a neighbor, where two or three inoffensive, unsuspecting missionaries are holding a little meeting with a few devout people, men, women and children, and who are innocently singing hymns of praise or speaking of the godness of God and the Divine mission of Jesus Christ. And then let us imagine these one hundred brave (?) Christian mobbers, perhaps led by one making the high pretension of walking in the steps of Him who said, "Father forgive them for they know not what they do," taking these unarmed and inoffensive men and maltreating them, beating them with clubs or, as has been the case in numerous instances, shooting them down in cold blood and not only killing the men, but inhumanely shooting women and children. (See account of the Cane Creek massacre and more recently the shooting of a girl near Dover, in Tennessee.) And instead of the authority of the law stepping in and seeing justice done, words of encouragement and approval issue from pulpit and press and the spirit seems to be with these pious Christians, "in the name of God, let us kill the Mormons, and the law is impotent to do anything." What would Jesus say if He were to come among them? Would he approve of their hellish deeds, or would he denounce them as He did the Scribes and Pharisees?

In view of this condition of things, it is truly refreshing to read such sentiments as the following, from an address by Bishop Scanlan, at the laying of the corner stone of the Kearn's St. Ann's Orphanage, in Salt Lake city:

"Were any of you to ask me 'What means Christianity?' I would quickly answer in one sweet word, Love. This question was once asked of the Master and He answered, 'Thou shalt love the Lord thy God with all thy might, and with all thy strength, and with all thy mind, and thy neighbor as thyself.' And in order to create and foster this love of our fellow-beings in our hearts and souls, the great Master and founder of Christianity became man, lived, labored, died, suffered. Listen to Him impersonating and identifying himself with his fellow beings. 'Whatever you do unto the least of these, no matter how low, how despised by the world, no matter how wretched they may be, whatever you do to them you do to Me, I was hungry and you fed me; I was naked and you clothed me; I was sick and you visited me.' Oh, my dear friends, this is our neighbor, and when I speak of our neighbor I mean every human being, friend or foe, no matter of what creed or race. In the estimation of Jesus Christ, whom we profess to love, he is our neighbor whom we very often abuse and despise and hate and persecute. Do we ever reflect that, according to Christianity and our professions, that we are thereby abusing, despising, hating and persecuting Jesus Christ himself?"

It is scarcely possible that any one who could give expression to such sentiments as these could ever give the least sanction or approval to acts of lawlessness or persecution against any of God's children. "God so loved mankind that He gave His only begotten Son as a propitiation for sins." Not particularly for the benefit of those pious Christians who

circumnavigate the globe to make converts, for which by the way, they are usually well paid, but for the sinner and ungodly as well.

The Mormon missionaries are accused of working among the poor and ignorant classes of the community. It is high time that some influence should be brought to bear in the interest of the poor and downtrodden of the earth. Christ said he came not to call the righteous to repentance, but the sinner, and He cried out against the false teachers who teach for money and divine for hire. The author of the work entitled, "In His Footsteps," has forcibly delineated the condition of those who might seek to follow in the footsteps of Jesus and take as their rule of action, "What would Jesus do if He were in my place?"

How many of our so-called divines are taking up the cross and laboring among the poor and sinful who congregate in the slums of our large cities? It is not the well who need a physician, but those who are sick. I would not wish to infer by this that it is only the poor who need the benign influences of the gospel light; far from it, for corruption stalks abroad among the high born and wealthy, but I fear that preachers are not much given to denouncing the sins and shortcomings of those who pay their salaries. They do not like to tackle those things at close quarters, but rather shoot at them at long range.

What a glorious consummation would be worked out if all could be induced to carry out in their lives the admonition, "Do unto others as you would that others should do unto you." But on the contrary, we are more inclined to follow the advice of David Harnum to "Do unto the other fellow what you think he would do unto you." We are told that the world is growing better, and that in a corresponding ratio with the development of intelligence and knowledge so is the moral nature of man improved. If this be case, and it has been going on for several thousand years, our progenitors in primitive times must have been a pretty tough lot.

Edward Partridge.

## AT A BAPTIST CHURCH.

BY CLARENCE E. COWLEY.

Written for The Southern Star.

If I may be permitted a little space in our valuable Star I will relate a little incident which occurred on the 20th of August in the Missionary Baptist church, near the little village of Witt's Foundry, Hamblen county, Tenn.

Elder William J. Turner and myself were spending the Sabbath with Peter Weston and family. At about 9 o'clock we attended Sunday school. We entered the building and sat down, but were not invited to take part in the exercises. As soon as Sunday school was dismissed the preacher, Rev. W. C. Hale, came in to prepare for meeting. He at once recognized who I was and could not refrain from telling the people that I was an imposter and that all those who were representing the Latter Day Saints "are false teachers sent out for the purpose of deceiving the people and leading them astray."

When the congregation was dismissed I procured my hat and umbrella and started for the door, when Mr. Hale came and shook hands with me and asked my name and business. When I told him he said: "Well, you are representing the wrong class of people to be

popular here; you are an imposter and are going around imposing on the people and leading them astray." When I told him that I was neither an imposter nor was I trying to lead the people astray, he retorted: "You are an impious fraud, a fit subject for the lowest depth of hell, a miserable, meddlesome fool, a representative of the most degraded, ignorant, selfish, vice-stricken people on the face of the earth, you are impure and trying to drag people down to your own level." I told him that I was not ashamed of the truth, but I did hate to see a minister who claimed to be an intelligent man accepting every passing story as truth. It is to benefit those who are not doing as they ought that we come, even as the Savior of old, "Not to call the righteous but sinners to repentance." Then followed a vindictive attack upon Joseph Smith and his successors. I asked him if he would fight us with the Bible, and on receiving an affirmative reply, said: "So long as you put truth and the Bible against us I hope and pray for your success, but if you fight us with hearsay, as you have done this morning, I would brand you as an imposter—a servant of the devil."

We walked down the aisle and out into the road. Here Mr. Hale was reinforced by Rev. Smith, a resident of the town and member of the church. The latter told me I was preaching a doctrine 1,330 years too young, and that if I valued my life I had better make myself scarce in that part, and if I didn't they would mob me. I told them if the doctrine I was preaching was the same as that taught by the Savior and if they mobbed me it would be no more than the servants of God had to endure in days of old. I ended our conversation by saying: "I hold nothing against you for the abuse you have heaped upon me."

They told me that if I was not out of the country within twenty-four hours they would mob me.

The Savior said that those who were persecuted and reviled for His sake were blessed and their reward in heaven would be great. (Matt. 5:10-12.) He also says: "They (the servants of the devil) shall cast you (the servants of Christ) out of the synagogues; yea, the time cometh that whosoever killeth you will think he doeth God's service, and these things will they do unto you because they have not known the Father nor Me." (John 16:2-3.) Paul says "All that live godly in Christ Jesus shall suffer persecution." (II Tim., 3:12.)

I wish to ask some questions which you may answer as you read them. Who among the religious classes today are receiving the bitterest persecution? Who is it that are having the bitterest stories told against them? Who is it that are reviled? Who is it that have all manner of evil spoken against them for the Savior's sake? Who are being cast out of the churches? Who is it that the people do not consider it a crime to mob or even kill?

Now let us look at the popular side a little. The Savior said: "Woe unto you when all men shall speak well of you, for so did their fathers of the false prophets." (Luke 16:25.) "They are of the world; therefore speak they of the world, and the world heareth them." (I John, 4:5.) Of whom do men speak well? Who has but very little if any persecution to bear? Who is it that when they speak the whole world listens?

Censure is the tax a man pays to the public for being eminent.—Swift.



## CLASS DISTINCTIONS DISPLEASING TO GOD.

Remarks Made at Annual Conference, April 6, 1899.

BY APOSTLE RUDGER CLAWSON.

I will read a few words from the 2d chapter of Jacob in the Book of Mormon:

"Think of your brethren, like unto yourselves, and be familiar with all, and free with your substance, that they may be rich like unto you.

"But before ye seek for riches, seek ye for the kingdom of God.

"And after ye have obtained a hope in Christ, ye shall obtain riches, if ye seek them; and ye will seek them, for the intent to do good; to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick, and the afflicted.

"And now, my brethren, I have spoken unto you concerning pride; and those of you which have afflicted your neighbor, and persecuted him because ye were proud in your hearts, of the things which God hath given you, what say ye of it?

"Do ye not suppose that such things are abominable unto him who created all flesh? And the one being is as precious in his sight as the other. And all flesh is of the dust; and for the selfsame end hath he created them, that they should keep his commandments, and glorify him forever."

My brethren and sisters, I have selected a text this morning, but I do not select that I shall be able to speak to it as I desire at all times to leave my mind open to the impressions of the Holy Spirit, and not place myself in a position to resist that influence. I am reminded of a circumstance that occurred with one of the home missionaries in the Boxelder Stake, which shows that it is not always safe to rely upon a text. This brother was called to go out and visit one of the wards, and before going he selected a text. He pondered upon the text, and perhaps considered in a measure what he should say. When he came to the meeting he opened the Bible and turned to the page where he expected to find his text. He searched and searched, but could not find it. He must have been five minutes before that congregation hunting for his text, and he stood as one who was dazed. After a few moments, however, the Spirit of the Lord came to his assistance, and he made a pretty good talk, doubtless better than if he had followed the text. It transpired that the particular leaf containing the words he expected to read had been lost from that Bible, and that was the reason he could not find his text.

I believe that it is the purpose of the Lord to make this people rich. See what a vast multitude inhabit these valleys of the mountains. Go out among them; study their characteristics—industry, temperance, thrift—and they are such as will make any people wealthy in the course of time. But there is danger in riches. Jacob was aware of this, and he called the attention of his people to it. The possession of wealth generally brings class distinctions; class distinctions bring pride; and pride, we are told, is an abomination in the sight of heaven. These class distinctions are very apparent in the world, more particularly in the large cities. We read the other day of a wedding in high life, and we were told that millions of money were married to millions of money, and that it was a very auspicious affair. Everything connected with that wedding was of the most magnificent order.\* Costly presents were made, including diamonds of rare value, and golden dishes. Think of people eating out of golden dishes, and at the same time being surrounded by many who are not in a condition to purchase even the simple necessities of life, some perhaps actually starving to death for the want of food. Now, the children of the rich, surrounded by the conditions

that I have mentioned, with superior opportunities of education and culture, in time, get to think that they are better than the children of the poor. They can wear better clothing, they can eat better food, they have better conditions in every way, and so seem to think they are better. Let us imagine for a moment a poor man, albeit an honest, intelligent man, and one who may stand high in the estimation of heaven, coming into a gathering of the rich—why, the social distinction between that poor man and the rich man is so great that doubtless it would be thought to be a contamination to have him there, and a demand for his withdrawal would be made. They cannot associate together. Yet, my brethren and sisters, the Prophet Jacob tells us that we are made of one flesh. God does not draw these distinctions that we find upon the earth. We are led to understand from the Scriptures that God is no respecter of persons, and that these social distinctions that are in the world, and in some degree perhaps in our midst, are not pleasing in His sight. He judges not as men judge. He looks not upon the features; He considers not the wearing apparel; but He looks into the heart. We have seen this exemplified in many cases. You will remember the case of David. Samuel the prophet was sent by God to anoint a king over Israel, and he was to find this king among the sons of Jesse. Doubtless, Jesse was very much pleased with this idea, and he passed his sons in review before the prophet. They were fine, beautiful men. It may be that Samuel himself was impressed with their appearance, and if he had been left to himself he might have selected one of them; but the Spirit of the Lord whispered to him that he was not to place his hands on any of those. So the prophet inquired of Jesse if he had other sons, and Jesse remembered that he did have another son—a boy—who was out herding the sheep. The prophet asked to see him. When he came into his presence the Spirit of the Lord inspired the prophet to say, This is the man. He laid his hands upon him and anointed him to be king of Israel. The Lord judged from the heart. He knew the hearts of these sons of Jesse, and David was the chosen one.

So, my brethren and sisters, if there are to be distinctions among us, they must not be based upon our financial condition, but rather upon the principle of righteousness. One man is more acceptable to the Lord than another if he lives nearer to the Lord than the other.

The prophet Jacob points out very clearly the manner in which it would be safe for His people to seek after riches. First seek the kingdom of God and its righteousness, and all other things will be added. Then, if we seek for riches we will do it with the intent to accomplish good and to use them for the benefit and blessing of mankind and for the establishment and upbuilding of the Church and Kingdom of God. Besides, administering to the wants of the poor and to the sick and afflicted, the Prophet Jacob might also have with propriety mentioned the principle of tithing—if they observed that law in that day—and other principles pertaining to the Gospel. I have thought sometimes that God revealed this principle of tithing to His people in order that they should not be swallowed up in a

spirit of selfishness; that their souls might be enlarged by taking of their substance and imparting it to the Church, and performing other righteous deeds.

The poor we have always with us. It was said by Abraham Lincoln that God must love the poor because he has made so many of them. The Savior seemed to think a great deal of the poor. He came to preach the Gospel to them, to administer to their wants, to heal the sick, to cast out devils, to open the eyes of the blind. His life and His ministry was devoted to the poor. You will find, if you study closely the revelations of God found in the Book of Covenants, that a great amount of space is devoted to the poor. We are reminded of them continually, that we shall divide our substance with them. The fast day has been instituted, in part, for that purpose. It has been estimated that if the entire people of the Latter Day Saints would give to the poor the value of the two meals that they refrain or should refrain from partaking of upon that day, the poor of this church would be well provided for. But, let me tell you, this is not done; at least, it is not done in our Stake, and I presume it is not done in other Stakes. I have sometimes thought it would be an excellent thing to revive the custom of early days, in sending to the various families in the ward and gathering up their fast offerings; for the Bishops of the Church well know that the people many times have offerings to make that they cannot very well carry to the fast meeting, and by sending around and reminding the people of this duty, a great amount of good can be accomplished. I have recommended this to the Bishops in the Boxelder Stake, and where they have carried out this counsel most excellent results have followed. This is a matter of vital importance. If we neglect the poor, God will neglect us. We must look after them. Those who are so highly favored must divide their substance with them. And we must remember to observe this law of tithing. When a man's income amounts to only a few hundred dollars a year, it is a simple matter to pay tithing; but you will notice that as a man is increased in his substance, as God opens the windows of heaven and pours down blessings upon him, there is a tendency to drop off in the paying of tithing. It is easier for a man who is getting a thousand dollars a year to pay an honest tithing to the Lord than for a man who is getting ten thousand dollars a year; and it is easier for a man who gets ten thousand dollars a year to pay an honest tithing than for a man who gets a hundred thousand dollars a year. It seems to be almost impossible for a man with that enormous income to pay a just tithing to the Lord. Yet the tithing belongs to the Lord, and He expects that we will observe this law, that this may be indeed a land of Zion unto us.

Brethren and sisters, I rejoice in pondering upon the principles of the Gospel; and in my weak way I am endeavoring to observe these laws and commandments. I feel blessed in it, and I can recommend it to you. I know there is a blessing attendant upon the observance of the laws of God. I pray that His blessing may be upon us, that His peace may be in our midst, and that His Spirit may be poured out abundantly upon the Saints in this general Conference, that we may be strengthened, edified, renewed in our faith, and encouraged to go on and accomplish the will of God. I ask it in the name of Jesus. Amen.

No man without intense faith in something can ever be in earnest.—Lowell.



## DIVINE AUTHORITY.

Or the Question, Was Joseph Smith Sent of God?

BY ORSON PRATT.

(Continued from Page 328.)

My dear sir, the Saints have made out a strong and irrefragable case to show that "authority to teach" is nowhere, if not with them; but the proposition that they have authority to teach, interpret, etc., is one that at present does not create a conviction in Mr.——or my mind. We admit that it is very reasonable to suppose that, under such circumstances, God would raise up and send one invested with authority whether Joseph Smith was such a one is the all-important question. I also admit, that so far as I am acquainted with his history, there is something very remarkable about him; perhaps I should be fully convinced if I were more fully read in writings relating to him. I wish I lived near to you, and then I would read more fully on the subject; I confess my mind is much more concerned to arrive at a clear conclusion upon the point.

Mr.——wishes you, if you will be so good, to select a few books that you think clearly prove the divine mission of Joseph Smith, and send them in a parcel to him with the prices. He will feel much obliged, and will send you a post-office order for the amount; he believes your selection will be a judicious one. I have heard Mr. Banks twice since I saw you, and other individual teachers also. There is much in their public services I approve. I am struck with the simplicity of their celebration of the ordinances. \* \* One result of my conversation with you and Banks, and perusing the letters, is, that I can without difficulty confound in argument—plain scriptural argument—any into whose company I am at any time thrown. The Methodist system I am convinced is the worst because its pretensions are highest. I stand, therefore, fully alone. I declare I should be glad to be convinced that "Mormonism" is what it professes to be; I would join it today if my mind could be convinced that its Elders had authority to baptize me for the remission of sins, and lay hands on for the gift of the Holy Ghost. These sacred ordinances I would obey gladly, if I knew men having authority to administer them. To have these ordinances administered without divine authority is mere child's play. Thus you see my position. A Methodist leader, an old friend, said to me the other day, "Are you connected with the church of Christ now?—I hear you are not with us now." I answered, "Where is the church of Christ?" He replied it is found among different sects. I then inquired, "Are you in the church of Christ? for if you are, you must be a member of all the sects." This rather puzzled him. I then asked him "show me the sect that resembles the church at the beginning; does any one of them, or do they all put together resemble the church at the beginning?" He said certainly not. I enquired why not. He was shrewd enough to be silent, and to see that his own mouth must condemn his sect and all the sects. Observe, in the absence of the spirit, men must do as well as they can. This I am trying to do, only I confess that I am poor, and blind, and naked, bereft of the glory of the certainty of the authority and truth of the church of Christ. The sects, however, are satisfied, though "poor, blind, and naked," to boast of increase of goods, chapels, rich friends, preachers, etc., etc. So much for my present views and stand-

ing. I suppose by this time you have acted on your convictions, and are joined to the Saints; in all honesty you ought, I confess. The moment the conviction that divine authority and certainty of teaching is with them, that moment will I join them. \* \* Farewell. My respectful regards to Mrs.——, and ever believe me, my dear sir, yours very truly,

First—The author of the above letter has carefully examined the present state of the world, and declares himself fully convinced of the awful apostacy which now so universally prevails. He unhesitatingly admits that all authority to teach—to administer ordinances—to build up the church of Christ, has entirely ceased from the earth—that "all is uncertain." He also admits that "it is very reasonable to suppose that under such circumstances, God would raise up and send one invested with authority. Whether Joseph Smith was such a one is the all-important question." Yes, indeed, it is an important question, and one that involves the fate of the present generation. If Joseph Smith was not sent of God, this Church cannot be the Church of God, and the tens of thousands who have been baptized into this Church are yet in their sins, and no better off than the millions that have gone before them. The form, without the power and authority, is no better than the hundreds of human forms that have no resemblance to the ancient pattern; indeed, it is more dangerous, because better calculated to deceive. Other churches do not profess to have inspired apostles, prophets, prophetesses, evangelists, etc., hence we know, if the New Testament be true, that they cannot be the church of God. But the Latter Day Saints profess to have authority to administer in every form, ordinance and blessing of the ancient church; hence we know, that so far as the officers, doctrines, ordinances, and ceremonies are evidence, this Church can exhibit a perfect pattern. In these things, then, both ancient and modern Saints are exactly alike. By the New Testament then we cannot be condemned.

If the Latter Day Saints are not what they profess to be, one thing is certain, that no one ever will be able to confute their doctrine by the scriptures; however, imperfect the people may be, their doctrine is infallible. Can this be said of any other people who have existed on the eastern hemisphere during the last 1700 years? No. Their doctrines have been a heterogenous mixture of truth and error, that would not stand the test one moment when measured by a pattern of inspiration; some disparity could be seen and pointed out—some deviation either in the organization or in the ordinances of the gospel could be shown to exist. And now after so many centuries have elapsed, and when human wisdom has been exerted to its utmost strength, and the most exalted and gigantic talents displayed to lay a stable foundation whereon to build, we awake and behold all an empty bubble—a vain show—a phantom of man's creation, with scarcely a vestige of the ancient form, to say nothing of the power. In the midst of all this thick darkness, a young, illiterate, obscure and inexperienced man announces a message from heaven, before which darkness flees away; human dogmas are overturned; the traditions of ages are uprooted, all forms of church government tremble like an aspen leaf at its approach, and the mighty fabric of popular sectarianism is convulsed and shaken to its very foundation. How happens all this? If Joseph Smith were an impostor, whence his superior wisdom? What

power inspired his mind in laying the foundation of a church according to the ancient order? How could an impostor so far surpass the combined wisdom of seventeen centuries as to originate a system diverse from every other system under heaven, and yet harmonize with the system of Jesus and His apostles in every particular? What! an impostor discover the gross darkness of ages, and publish a doctrine perfect in every respect, against which not one scriptural argument can be adduced! The idea is preposterous! The purity and infallibility of the doctrine of this great modern prophet is a presumptive of no small moment in favor of his divine mission.

We do not pretend that a perfect doctrine is infallible evidence in favor of the divine authority of the one who teaches it. We can conceive it possible, though not probable, for a man to teach a doctrine unmingled with error, and yet be without authority to administer its ordinances. Swedenborg, Irving and many others, taught doctrines in some respects true, in other respects false; hence their authority should be rejected, even though they should perform miracles. We have no example on the records of history, of a doctrine perfect in every respect, being taught by any person or persons, unless they were inspired with divine authority. If Joseph Smith taught an doctrine in any respect false, he should be rejected as an impostor, though he should, like the magicians of Egypt, turn rivers of water into blood, or create frogs in abundance, or even raise the dead like the witch of Endor. On the other hand, if he taught a true and perfect doctrine, he might be sent of God, though he himself should perform no miracle, like John the Baptist, or the Prophet Noah, or many other prophets of the Old Testament.

In ancient times many great prophets were sent of God, and we have no record of their doing miracles, yet their respective messages were of infinite importance, and could not be rejected without condemnation. Where is there a man, no matter how great his attainments, that can show Mr. Smith's doctrine to be false? Did the ancient Saints teach baptism to the penitent believer for the remission of sins? So did Mr. Smith. Did they teach the laying on of hands for the gift of the Holy Spirit? So did Mr. Smith. Did the former-day Saints teach that apostles, prophets, evangelists, pastors, teachers, deacons, bishops, elders, etc., all inspired of God, were necessary in the church? So did Mr. Smith. Did the ancient Saints teach that dreams, visions, new revelations, ministering of angels, healings, tongues, interpretations, and all other spiritual gifts were necessary in the church? So did this modern prophet. Where, then, is the discrepancy between the ancient and modern teachings? Nowhere. The teachings of the one is as perfect as the other; and we again assert that this perfect coincidence in teaching, in every point, is a strong presumptive evidence that Mr. Smith was sent of God.

Second—In what manner does Joseph Smith declare that a dispensation of the Gospel was committed unto him? He testifies that an angel of God, whose name was Moroni, appeared unto him; that this angel was formerly an ancient prophet among a remnant of the tribe of Joseph on the continent of America. He testifies that Moroni revealed unto him where he deposited the sacred records of his nation some fourteen hundred



## REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 19, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books of Other-wise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl	Chattanooga	13	279	31	5	48	.....	55	55	5	.....	2	12	107	.....	.....	Chattanooga	Tennessee.
Joseph F. Pulley	Virginia	43	965	320	24	410	37	421	410	36	5	7	55	404	1	1	506 Peach St., Danville	Virginia.
B. F. Price	Kentucky	34	725	170	151	198	31	567	530	10	1	23	50	435	.....	.....	Yelvington	Kentucky.
F. B. Hammond	E. Tennessee	41	690	202	315	199	54	979	943	29	1	9	85	489	1	2	Knoxville	Tennessee.
W. D. Rencher	Georgia	34	893	41	99	157	59	294	248	5	1	12	50	384	.....	.....	Bowersville	Georgia.
C. H. Humphreys	N. Alabama	38	1112	194	104	193	32	457	433	30	6	16	53	636	.....	5	Dickson	Alabama.
C. G. Parker	Florida	42	1082	112	117	216	23	539	476	48	7	13	101	455	.....	4	Bristol	Florida.
J. Urban Allred	Mid. Tenn.	43	956	26	217	189	65	853	809	21	5	9	74	416	5	2	Nashville	Tennessee.
Lewis Swensen	N. Carolina	43	975	83	224	323	45	298	251	14	3	10	103	642	4	4	Princeton	N. Carolina.
Geo. A. Day	S. Carolina	44	1054	82	135	365	25	332	239	15	4	11	57	596	3	3	Society Hill	S. Carolina.
O. D. Flake	Mississippi	12	252	220	9	72	19	16	11	2	5	7	160	.....	.....	.....	Ackerman	Mississippi.
D. A. Broadbent	E. Kentucky	47	916	3	390	237	9	503	476	24	.....	22	118	739	.....	2	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	3	.....	67	23	.....	.....	3	.....	3	.....	5	5	50	.....	.....	Victoria	Louisiana.
J. H. Willis	S. Alabama	16	439	91	11	162	28	114	114	4	.....	4	17	160	.....	.....	Camden	Alabama.
A. Arrowsmith	N. Kentucky	28	569	607	91	136	1	354	354	36	7	11	46	412	.....	1	Louisville	Kentucky.
John B. Erikson	Ohio	10	55	103	304	64	.....	822	255	71	3	2	33	295	.....	.....	Cincinnati	Ohio.

years ago; that these records contained the "everlasting Gospel" as it was anciently taught and recorded by this branch of Israel. He gave Mr. Smith power to reveal the contents of these records to the nations of the earth. Now how does this testimony of Joseph Smith agree with the book of John's prophecy given on the Isle of Patmos? John testifies that when the dispensation of the Gospel is again committed to the nations, it shall be through the medium of an angel from heaven. Joseph Smith testifies that a dispensation of the Gospel for all nations has been committed to him by an angel. The one uttered the prediction; the other testifies its fulfillment. Though Mr. Smith had taught a perfect doctrine, yet if he had testified that his doctrine was not restored by an angel, all would at once have known him to be an imposter. How came Mr. Smith, if an imposter, to not only discover a perfect doctrine, but also to discover the precise medium through which that doctrine should be restored to the earth? Did Swedenborg, Irving, Wesley, or any other person, not only teach a pure system, but at the same time did they declare that it was committed to them by an angel from heaven? If not, however pure and holy their teaching, they were not divinely authorized to administer in ordinances. If Mr. Smith had professed to have accidentally discovered the records, and that he was inspired to reveal their contents through the Urim and Thummim; or if he had professed to have received a message of the Gospel through the inspiration of the Holy Ghost, or the Urim and Thummim, or in any other way but that of the ministering of an angel, we should, without further inquiry, have known him to be without authority. How came Mr. Smith, if a deceiver, to think of all this? Did Martin Luther, Wesley, Whitfield, Swedenborg or Irving think of this? Whence his superior intellect—his depth of understanding—his extensive foresight—that he should so far surpass all former impostors for 1,700 years? John testifies that when the everlasting Gospel is restored to the earth it shall be by an angel. Mr. Smith testifies that it was restored by an angel, and in no other way. This is another presumptive evidence that he was sent of God.

Third—A revelation and restoration to the earth of the everlasting Gospel through the angel Moroni would be of no benefit to the nations, unless some one should be ordained with authority to preach it and administer its ordinances. Moroni might reveal a book containing a beautiful and glorious system of salvation, but no one could obey even its first

principles without a legally authorized administrator, ordained to preach, baptize, lay on hands for the gift of the Holy Ghost, etc. Did Moroni ordain Mr. Smith to the apostleship, and command him to administer ordinances? No, he did not. But why not confer authority by ordination, as well as reveal the everlasting Gospel? Because in all probability he had not the right so to do. All angels have not the same authority—they do not all hold the same keys. Moroni was a prophet, but we have no account of his holding the office of an apostle; and if not, he had no right to ordain Mr. Smith to an office which he himself never possessed. He no doubt went as far as he was authorized, and that was to reveal the "stick of Ephraim"—the record of his fathers containing the "everlasting Gospel. How then did Mr. Smith obtain the office of an apostle, if Moroni had no authority to ordain him to such office? Mr. Smith testifies that Peter, James and John came to him in the capacity of ministering angels, and by the laying on of hands ordained him an apostle, and commanded him to preach, baptize, lay on hands for the gift of the Holy Ghost, and administer all other ordinances of the Gospel as they themselves did in ancient days. Did Swedenborg—did Irving's apostles—or did any other impostors during the long age of darkness—profess that the apostleship was conferred upon them by those who held it last—by any angel who held the office himself? No; and therefore they are not apostles, but deceivers. If Mr. Smith had pretended that he received the apostleship by the revelation of the Holy Ghost, without an ordination under the hands of an apostle, we should at once know that his pretensions were vain, and that he was a deceiver. If an imposter, how came Mr. Smith to discover this? Why did he not, like the Irvingites, assume the apostleship without an apostle to ordain him? How came he to possess so much more wisdom than Irving, as to discover that he could not be an apostle without being ordained under the hands of an apostle? If Mr. Smith be a false apostle, it must be confessed that he has exhibited far more judgment than all the false apostles who have preceded him, learned and talented as they were. Is not this another presumptive evidence of Joseph Smith's divine mission? Such a correctness upon matters of so great a moment, and upon a subjects on which millions have heretofore erred, indicates something more than human—it indicates inspiration of the Almighty. The purity of Mr. Smith's doctrine—the perfect coincidence of his testimony with

that of John's, in relation to the manner of the restoration of the everlasting Gospel to the earth, and the consistency of his testimony in relation to the manner of the restoration of the apostleship, are strong presumptive evidences that beautifully harmonize with and strengthen each other; the evidence is therefore accumulative, and increases with every additional condition or circumstance in a multiplied ratio, and seems almost irresistibly to force conviction upon the mind.

Fourth—Joseph Smith not only professes, through the medium of angels, to have received a dispensation of the Gospel, and the power and authority of the apostleship, but he also professes to have received through revelation and commandment from God, a dispensation for the gathering of the Saints from all nations. Now the doctrine of the gathering of the Saints in the last days must either be false or true; if false, then Joseph Smith must be an imposter. It matters not how correct he may have been in all other points of his system, if this one point—the doctrine of the gathering—be false, he must be a deceiver. Why? Because he professes to have received this doctrine by direct revelation and commandment. On the other hand, if the doctrine of the gathering of the Saints be a true doctrine and scriptural, this will be another presumptive evidence that Mr. Smith was sent of God.

(To Be Continued.)

### AMONG THE ELDERS.

We are in receipt of an interesting letter from Brother D. L. Hayes, who was for years in the Babel of confusion, but on hearing the truth gladly accepted the same. He testifies that the promise made by the Savior has been verified in his case and that he knows, not merely hopes, that Jesus is the Christ, the son of the living God, and that His gospel has been restored through the prophet Joseph Smith. In closing he asks the blessings of God upon the "Star" and its readers, also the people of God wherever they may be.

President George A. Lyman is visiting the Elders of the Ohio Conference.

A man ought to carry himself in the world as an orange tree would if it could walk up and down in the garden—swinging perfume from every little censer it holds up to the air.—H. W. Beecher.

Though our clock strikes when there is a change from hour to hour, no hammer in the horologe of Time peals through the universe to proclaim that there is a change from era to era.—Carlyle.